1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

I

The Young Prince of the Ruala, Amir Fuaz

622 THE SETTING SUN painted in delicate tints the naked hills of the Jabal Ruak.

In the southwest, black tents and fawn-coloured camel-herds covered the close-cropped plain of Tueyf. Armed men on nimble mares galloped towards us, as I, accompanied by a few horsemen, for the first time in my life approached the woven goat-hair "houses", a camp of the Ruala Bedouins.

The mounted sentries, who had come to meet us, conducted us to the smoke-blackened tent of an old slave. It was here I was received by Amir Nuri Sha'lan, the grey-bearded prince of the tribe.

●643 628 The aged Nuri had lately (it was two years before the outbreak of the Great War) exchanged, not without reason, his own comfortable tent for the mean shelter of one of his slaves. He was in hiding. He had been warned of the activity of blood-avengers, men of his own kith and kin. For in the struggle for the headship of the tribe, he had shot one of his brothers with his own hand, and his slaves had killed another. Their sons, now grown to manhood, were not only seeking to avenge the murder of their fathers, but also to wrest the position of chieftain from Nuri Sha'lan.

000 While Nuri thus stood at bay against enemies in his

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643 721 While Nuri thus stood at bay against enemies in his own tribe, his eldest son, Nauaf, was charged with leading the Ruala against their external enemies. Nuri was the father of a large family and was in fact credited with eighty-two children, of whom thirty-seven were sons, nearly all of whom died violent deaths.

A few days after this first meeting with Nuri Sha'lan, I paid a visit to Nauaf, whose tents were pitched a day's ride away, by the rain-water pools of Rukuban, one hundred and twenty odd miles east of Damascus.

Nauaf differed greatly from his father. He lacked the old *Sheykh's* strong personality. Nor had he the talent 101 to organize for warfare a tribe so vast as the Ruala, with 162 its seven thousand tents, thirty-five thousand souls, and over three hundred thousand camels.

721 He had just mustered another small camel-troop to strengthen his forces operating against Jauf, the oasis at the southeastern end of the wide, fertile depression of the Wadi Sirhan. They had already taken a few lesser fortified outposts. But these successes had brought Nauaf little credit: neither from his own tribesmen nor from the subjugated settlers could he win the respect which would have consolidated his position. Moreover, [438] this attack on Jauf was a reversal of tribal policy. From of old the Ruala had peacefully traded with that oasis, bartering their camels, wool, cheese, and butter for dates, barley, salt, coffee, tent fittings, camel-saddles, and textiles. Suddenly, and quite against the old *Sheykh's* intentions, Nauaf conceived the scheme of monopolizing that trade for himself and occupying the oasis as a strategic stronghold from which to dominate Northern Arabia and the caravan routes to Nejd.

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The Young Prince of the Ruala, Amir Fuaz

Within sight of Jauf opens out the great, red-sand desert of the Nufud, which extends more than three hundred miles from east to west and nearly two hundred miles from north to south. Its northern half, called El-Labbe, forms the proper grazing ground of the Ruala. Their real home is there. The southern part is held by the Shammar Bedouins, who have made Hayil, on the southern edge of the Nufud, their trading centre.

Until after the Great War, the Shammar were ruled by Ibn Rashid, a renegade governor of the Ibn Sa'ûd family, who, with his Negro bodyguard, had rebelled against his masters and had taken Hayil. Ibn Sa'ûd, however, succeeded in recovering that dominant position, which secured him undisputed power in Central Arabia (Nejd, Kasim, and Hejaz).

The efforts Ibn Sa'ûd made to weld all the tribes into one national unit, his subjugation, in campaign after campaign, of all *Shiyukhs* (*Sheykhs*) who resisted him, are well known. Now, at the time of my first sojourn in the land of the Bedouins, this Ibn Rashid, the traitor governor, had still the greater part of Inner Arabia under his power. He became so completely sovereign that his former masters, the Ibn Sa'ûd family, had to live for decades in exile, while the "Black Princes" held sway over the towns and oases as well as the many Bedouin tribes of Central Arabia. In the history of Arabia there are few bolder achievements than Ibn Sa'ûd's recovery, with a mere handful of men, of his capital, Riyadh, his subjugation of Hayil and the Shammar, until he, adding success to success, became at length the

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643 669 virtual dictator of Arabia, to whom the world to-day accords its sincere admiration.

At the time of which I speak, however—in 1912—
622 619 721 Nauaf, the son of Nuri Sha'lan, was at war against the hereditary enemy of the Ruala, the Shammar Bedouins and their ruler, Ibn Rashid, who held Jauf. The capture of that oasis was the objective of long and bitter fighting. Much blood was shed; every year took its long toll of human lives. Now, however, Nauaf had come close to his goal and soon Jauf actually fell into his hands.

114 Nauaf had three sons, amongst whom was the young Prince, Amir Fuaz; it is with him I would begin my tale. For to this child I owe the fact that I was privileged to live with the Ruala as one of them, that I was permitted to visit them eleven times in twenty-two years; that I wandered, hunted, and fought with them; that on horseback or camel-back, I crossed and recrossed their grazing-grounds year in and year out; that I was adopted into the tribe as a Rueyli chieftain; and that they knew and loved me as I knew and loved them.

856 868 Amir Fuaz was just eight years of age. Even so, he already had the reputation of being an adroit rider and a good shot, though his legs were yet rather short to grip the flanks of a mare and his arms to weak to balance a carbine for any length of time. "Wordly learning", as the Arabs call reading and writing, held no interest for him. He preferred to go camel-riding with me or to join
777 in the hunt. His mother, Misha'il, who had gone blind, proudly related to me that it was an omen of good for the future that Nuri Sha'lan had laid the halter of his war-mare and a silver *khanjar* in the boy's cradle. The

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authorities did not want me there, and instead sent me 114
to Russia, where I spent eighteen months at Prisoners' Clearing Camps. The Armistice found me in the Ukraine, with Germany in collapse and Poland in revolution. Much of all that I had hoped for was lost. Europe held no future for me, and the Near East was closed to Germans. I set out for California and arrived there with one dollar and fifty cents in my pocket, after I had sold my camera and two lenses (faithful companions in many lands) in New York, in order to raise money for the fare to Santa Anna. And here, in this land of milk and honey, of fruit and sunshine, I could look forward to a happy and healthy new life. Living on a ranch, I spent eight or more hours each day on horseback. Thus I recovered my health and my blood was renewed. By the year 1926 I was indeed a new man, and my thoughts began to wander again to Arabia. The yearning grew and grew—this yearning for my Bedouins. Was Amir Fuaz still alive? How were the Ruala doing? And old Nuri? The day came when the yearning could no longer be resisted.

Indeed, four weeks later I celebrated my reunion with 643●
Nuri Sha'lan in Damascus, where he had lived since the end of the Great War. At eighty years of age he was still head of his tribe, although he dwelt in a palace in a city and drew an ample revenue from the French. Lately he became a deputy in the Syrian Parliament. The leadership of his tribe in its desert home he had entrusted to no other than Amir Fuaz, his grandson. The latter's father, Nauaf, and two other sons of Nuri, who were

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643 still living at the time of my last stay with the Ruala, had died.

353 Nuri was very astonished, but very happy, to see me again, well and in high spirits. He led me to his private room, which he had furnished according to his Bedouin taste. It was just like the interior of a Bedouin tent, with its coffee-hearth, its heap of white ashes, its mattresses and a profusion of cushions, which, propped against camel-saddles, were a positive incentive to indolence.

231 A broad-shouldered hunting-falcon stood on a foot-high perch, one powerful talon hidden under its plumage, ready to strike. Nuri removed its leather hood. Great black eyes glared at us and the bird crooned. Then old Nuri called for a pigeon and threw it into the air. With a movement swift as lightning, too swift for the eye to follow, the falcon pounced upon its prey and ripped it open.

181 157 Cruelty is inseparable from the Bedouin. He enjoys seeing blood flow. Old Nuri seemed to renew his youthful ardour as he played thus with his falcon. In this world the strong do not always fight with the strong; the weak are so often victims of sheer brutality. In Arabia, in particular, this can never be forgotten.

619 628 A week later I resumed my journey. Nuri had given me, as travelling companion and guard, Faris ibn Naif es-Sa'bi, a young Shammar Bedouin, so that I might make my way unmolested to the old chief's great tribe in the neighbourhood of Wadi Sirhan and the red sand of the far-off Nufud desert.

It was curious that a Shammar should act as my conductor to the Ruala, for these tribes have been bitter,

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Amir Nuri Sha'lan, Supreme Chief of the Rwala

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sidering his position, should contemplate such action seemed to me on the face of it unlikely, and the show of evidence was not good enough; it was too much like rumour.

The matter was discussed at length in council. The Amir's half-brother, Mijhem, expressed his conviction that there was grave danger of a trap, and urged the utmost wariness. His plan was that Fuaz should set out with a single chosen attendant skilled in spying, and stop a safe distance this side of Rutbah. There Fuaz should keep in hiding while his companion made his way unobtrusively into the fortress in order to ascertain the truth of the situation. My advice was different. I suggested to Fuaz that he should leave Rutbah severely alone and go right on to Baghdad, to negotiate with the British high authorities directly. Mijhem [illegible] my counsel, and Amir Fuaz rejected it.

The upshot of it all was the adoption of Mijhem's plan. Fuaz started by motor-car for Rutbah immediately after the council, taking with him Mijhem himself. For the time of his absence, the Amir transferred the command of the tribe to his uncle, Tra'd ibn Sattam. The same day word came from our rear that the tail of the Ruala had also crossed the border, so that the whole nomad nation was now in Syria.

Every day the whole tribe must shift camp. When I got up at the first rays of the sun, this was already in progress. The camel-herd was gone from my tent row. The spacious abodes of our temporary leader, Tra'd ibn Sattam, and his three sons had been taken down, slaves

[For accounts of the rise and fall of various chiefs and their leadership of the tribe in war and peace-making, see the narratives in category 116, pp. 574-661. For traditions concerning the Rwala head chief see category 116, pp. 51-58.]

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619 possible to speak of the Ahl al-Ğebel, by which are understood the various tribes of diverse origin that encamp in the eastern and southern parts of the Ḥawrân mountain range. *Ahl ad-dire* are the inhabitants of various villages who never leave their territory, Ahâli-l-Kerak are the various tribes forming the population of the town of Kerak, and so on.

594 The *'ajle* indicates a family which has a house and hearth of its own, *al-'ajle ahl al-ğdâr w-an-nâr*. Any settler who has a house of his own and in it a wife who cooks for him is said to have his *'ajle*.

601 The word *ḏurrijje*, descendants, is replaced among the Rwala by the word *ẓana*, which designates very distant descendants, irrespective of whether they have actually sprung from a common ancestor or the relationship is due to adoption.

CHIEFS

622 The word *ḳowm* indicates the Bedouins ruled by a chief. Thus it is possible to say: "*Ḳowm eben Ša'lân*, he is of the *ḳowm* of Eben Ša'lân"; "the *ḳowm* of Eben Me'ğel are encamped there; the *ḳowm* of Eben Ğandal also took part in the raid"; but such a phrase as: "That is the *ḳowm* of the Rwala" or "He is descended from the *ḳowm* of the Freğe" will never be heard. When Prince Eben Ša'lân speaks of *ğemâ'ati* he is thinking of the various tribes who obey his orders and who [illegible] as *ḳowm*.

The rank of chief is hereditary in a definite house, *âl*. It is usual to recognize as chief that member who is most suitable by reason of his mental and physical qualities, nor need he be the oldest in the ruling house. Among the clans and tribes ruling houses persist as such until they die out, although their power may have become extremely weak and many families may have deserted them. A head chief or 643 prince to whom the other chiefs have submitted either of their own free will or under compulsion and who represents a whole tribe or group of tribes is overthrown more frequently than an ordinary chief, and his rank passes to another kin. This most frequently happens if the hereditary head chief is not distinguished by warlike ability. He then directs the external affairs of his tribe as *šejḫ al-bâb*, while affairs of war are left to a man renowned for his courage and prudence

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even though he may be descended from a different kin. Such a leader is known as *šejḫ aš-šdâd* or *šejḫ al-ḥarb*. If he succeeds in overcoming the enemy and concluding a favorable peace, several clans become attached to him. They obey him in peace, and there ensue wars in which the hereditary head chief generally succumbs and his house acknowledges the supremacy of the previous military commander, who then becomes *šejḫ al-bâb* as well.

Traditions Concerning the Rwala Chiefs

According to tradition the head chief of all the Rwala was originally descended from the kin of the Ḳa'ḳa'a. Ša'lân was the son of worthy parents. Although he had no property of his own, he had charge of the camel herdsmen of the Âl Mur'aẓ kin in the capacity of a *fedâwi*, free-born servant. The herds grazed in the environs of a certain settlement in Neǧd. The Ḳa'ḳa'a once stole flocks of sheep and goats from the settlers and drove their camels into their fields. The settlers rushed out, captured the herds of camels, and hid them in the enclosed palm gardens. The Rwala surrounded the settlement, but they could not break down the defenses, and the settlers threatened that the captured camels would die of hunger if they did not abandon the blockade. Accordingly the head chief of the Rwala made an offer of peace to the elder of the settlers. The elder declared that he would not negotiate except with his acquaintance Ša'lân and that he would not give up the camels except to him. The head chief called Ša'lân to him and said:

"Thy friend, *ṣiddîž*, the elder of the settlers, will give up the camels but only to thee. Hasten to him and come to terms with him in my name."

"Thou art the head chief; it is for thee to command, it is for thee to advise."

"Hasten to him. Come to terms in my name."

"You will not fulfil the terms I make."

"We will."

"Will you restore the captured sheep and goats to the settlers?"

"We will."

"Let representatives of the Freǧe and Ribšân clans go surety for that."

alliance with the Weld ʿAli. But Fejṣal forestalled them and in 1859 killed their leader, Barǧas eben Mašhûr, with his own hand and soon afterwards defeated all the allies of Muḥammad near the settlement of Boṣra. Fejṣal waged war successfully and continually, becoming the supreme lord of northern Arabia, but on January 14, 1864, he was murdered in his tent by the avengers of Barǧas, his brother Nahâr and his nephew Hamdân.[2]

The head chief was now Ṭalâl, the son of Fejṣal. The military leader was Ḥamad eben Bnejje. Among the warriors special distinction was attained by Saṭṭâm eben Ḥamad eben Šaʿlân and Hazzâʿ, the seventh and last son of Nâjef. Hazzâʿ's wife was Ṭaḳla, the daughter of Chief Fâjez eben Ġandal, who bore his sons an-Nûri and Muḥammad. His sons Fahad and and Miʿal were born of another mother.[3]

Saṭṭâm eben Ḥamad made a love marriage with Turkijje of the house of Eben Mhejd, from whom the head chief of the Fedʿân is descended. She bore his sons Ḫâled and Mamdûḥ. By the winter of 1877—1878 Saṭṭâm had already become head chief.[4] Saṭṭâm died in 1904 and his successor was Fahad eben Hazzâʿ, who, however, was murdered at the instigation of his brother an-Nûri.[4]

An-Nûri eben Šaʿlân

The Rwala give the name of *sejḫ*, and also *šujuḫ*, to their head chief or prince. One may hear the remark: "I came to the prince, but he was asleep; *ṭabbejt ʿala-š-šujûḫ w-hu čân nâjem.*"

The head chief an-Nûri eben Šaʿlân declares war and concludes peace. Under the Turkish régime he provided surety for the taxes which the Government demanded from the Rwala during their annual stay in an-Nuḳra. In 1907 he paid £T 3500 ($ 15,750), in 1908 only £T 2000 ($ 9000), because many clans of the Kwâčbe tribe migrated to Irak. An-Nûri used to increase the tax by one half and allot it among the different chiefs, who in their turn would likewise increase it and collect from the owners of separate tents their allotment according

[2] Carlo Guarmani, *Il Naged settentrionale*, Jerusalem, 1864, pp. 196—198.

[3] W. S. Blunt, *A Visit to Jebal Shammar (Nejd). New Routes through Northern and Central Arabia*, in: *Proceedings of the Royal Geographical Society, New Monthly Series*, Vol. 2, London, 1880, p. 81.

[4] Alois Musil, *Arabia Deserta*, New York, 1927, pp. 238—243.

[Errata. See p. 712, col. 116 for correction of lines 12-15 -- Analyst]

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

to the number of their camels. After a certain time an-Nûri or his son would ride out with his slaves to the different chiefs and collect the tax. Those who escaped and did not pay the tax were punished, when caught, with the loss of one camel. The collected tax was punctually conveyed by the prince to the Government, the prince retaining the half by which he had increased it. From this amount he made allotments to members of the ruling house and some chiefs; thus the following amounts were distributed:

to Ḥâled eben Saṭṭâm £T150 ($675);
to 'Aḍûb eben Meǧwel £T20 ($90);
to Fahad eben Mašhûr £T50 ($225).

He himself retained at least £T150 ($675), and in addition to this he sold annually three or four horses and twenty to thirty camels.

For each of his 30 to 35 horses the prince buys 5 loads of barley at £T1 ($4.50) per load; for his guests, slaves, and family, 40 loads of flour at 40 *meǧîdijjât* ($36) per load, 20 loads of wheat at 15 *meǧîdijjât* ($13.50), 7 loads of *burrul* at £T2½ ($11.25), 3 loads of rice at £T4 ($18), 1½ loads of coffee at 100 *meǧîdijjât* ($90), 2 loads of sugar at £T5 ($25), butter for £T55 ($247.50); at least 100 rams or sheep for food ($45) each; clothing and coverlets for his family and slaves and for gifts cost £T130 ($585). He has 8 rifles, and every year he requires at least 6000 rounds of ammunition at the equivalent of 10 to 12 cents for each round. The repair of the tents and the upkeep of the tent materials and ropes cost annually £T50 ($225). He must send gifts to the chiefs from time to time and feed an average of twenty people daily.

Insubordinate chiefs are dealt with by the prince where and as he can. Bhejder, a chief from the Freǧe, once departed with his kin when the camels were to be counted for the purpose of estimating how much tax each chief should pay. Prince an-Nûri sent word to him that he was to return immediately, but Bhejder paid no heed. Not until six months later did he come of his own accord on a camel to an-Nûri, and immediately fetters such as are worn by horses on their forefeet were placed upon him. He remained fettered for a whole month.

A weaker tribe has to acknowledge the supremacy of a stronger one and pay it a special tax, which is known as

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721 honesty, *raddejna an-neḳa' 'alejkom*, or wipes, or scrapes, it off, *maǧrûd 'alejkom an-neḳa'*. As soon as this is done, they may attack without injuring their honor in the least; *elja' raddejna an-neḳa' naṣîr 'ala waẓha-n-neḳa'*. Their face will remain white. But when they attack without having first wiped off the *neḳa'*, they commit treason and blacken their honor; *elja' mâ raddejna an-neḳa' hâḍa bowḳen buḳtúna jâ sûdân al-ḥejl*. The *neḳa'* is the beginning of the war, *râs al-ḳwâme*, also the pillar of fighting, *'amûd al-ḥarájeb*, and thus signifies the declaration of hostilities.

721 The chief of any tribe may declare war. If several tribes
622 ally themselves under one prince, they do not thereby renounce
● 643 their right of declaring war independently. Prince an-Nûri
619 eben Šaʿlân is the recognized head of the Rwala, the Weld 'Ali, the Eššâǧe'a, the Kwâčbe, and others, and yet he never declares war in the name of them all but merely of his own Rwala. During my stay there the Rwala lived at peace, *ṣâḥeb*, with the Fed'ân, but this did not prevent the Weld 'Ali from making war, *ḳowm*, on the latter. When Prince an-Nûri declared war on Eben Rašîd the envoys of the Tûmân, a division of the Šammar subject to Eben Rašîd, immediately appeared before him, suing for peace. Only when the chiefs of all the allied tribes give him the full power, *mawwanûh*, can he declare war in their name, and war is also waged against all of them, *ḳowm 'ala-l-ǧamî'*.

RAIDS

Small Raids

721 As soon as war has been declared raids, both large and
701 small, begin and often a regular battle, *maṣnûh*, is also fought. If the hostile tribes camp somewhere near, a few men start out for robbery on foot, *jiḥanželûn*. If the camps are at some distance, they ride on camels, *maʿâjir biẓhûr ar-rčâb*. When more than twenty men on camels, *ǧejš*, or on horses and camels, *ḫejl w-ǧejš*, gather, then it is a raid, *ġazw*, called *ṣafîr* when the number of participants is small, and *čebîr* when it is large. Every expedition of this kind has a leader, *'afîd* (pl., *'uḳda'*), who need not always be a chief of a tribe, as every tribe can have its own military leader or war commander, *šejḫ eš-šdâd*, if the chief is not possessed of suffi-

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of Eben Fâjez near Žerjet Abu Ğâber and remained there for thirty nights. One fat she-camel was killed in his honor every day. The peace treaty ends with the words: "Interred and buried, *ḥafâr w-defân*," or: "Interred and buried under a steep bank, *damdûm w-ğurfen mahdûm*; a steep river bank has fallen upon its shadow, *ğurfen inhadam 'ala ẓelleh*; no wolf will hurt the sheep any more, *mâ ḏiben ja'di 'ala-š-ša'*."

The chiefs then grasp each other's right hands and say: "I give thee Allâh and the peace of Allâh. And whoever would deceive thee, may Allâh deceive him! I give thee Allâh against all instigation and calumny. *A'ṭajtak allâh w-amân al'âh w-min bâḳak jebûḳeh allâh a'ṭajtak 'an al-mesmesijje w-al-maḥâči-r-radijje.*"

THE TRIBAL EMBLEM, ABU-D-DHÛR

The Rwala have no flag of their own. They go on raids without any special device; but when waging war, whether of aggression or defense, that endangers the whole tribe, they take with them a special kind of a litter, called Abu-d-Dhûr or al-Markab. This is perhaps the old decorated litter 'Aṭfa destined originally for the prettiest girl, who used to lead the tribe to the decisive battle. But there is nobody now who can remember that a girl has ever sat in it. The Markab litter (Fig. 59) is constructed of stout poles, the frame being about 90 centimeters high, 270 centimeters long at the top, and 190 centimeters long and about 50 centimeters wide at the bottom. All the poles are wrapped round with ostrich feathers; to the upper poles are tied 12 short pegs, *zerâniž*, with plumes of bent ostrich feathers, *ṣalab*. To be loaded, the Markab is placed in the litter called *ḥaraǧ*, and this is tied to a camel with ropes, *meḥârib*. The *ḥaḳab* rope is drawn through under the breast, the *bṭâne* under the belly, the *ṭafar* under the tail, and the *lebeb*, twisted from variegated camel's hair threads, under the neck. The single parts of the Markab litter (Fig. 58) are called: *ḥaraǧ* (*a*), *'idân al-ḥaraǧ* (*b*), *bdâd* (this because they rest on the cushion, *bedd* (*c*), *ḥoṣra* (*d*), *mibṭâḥ* (*e*), *ǧenâb* (*f*), *ǧerâjed* (*g*), *zerâniž* (*h*), and *ṣalab* (*j*).

The Rwala believe that the litter is called Abu-d-Dhûr, Father of Indefinite Periods of Time, because it is inherited from generation to generation, from age to age, *min ǧîlen ila ǧîl*, and that it will last forever. Al-Markab forms the visible

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token of princely power, and therefore this litter remains i
the prince's tent all the time, in the part of the tent reserve
for the women; here it is guarded, day and night, both b
the prince himself and by his slaves, against everybody an

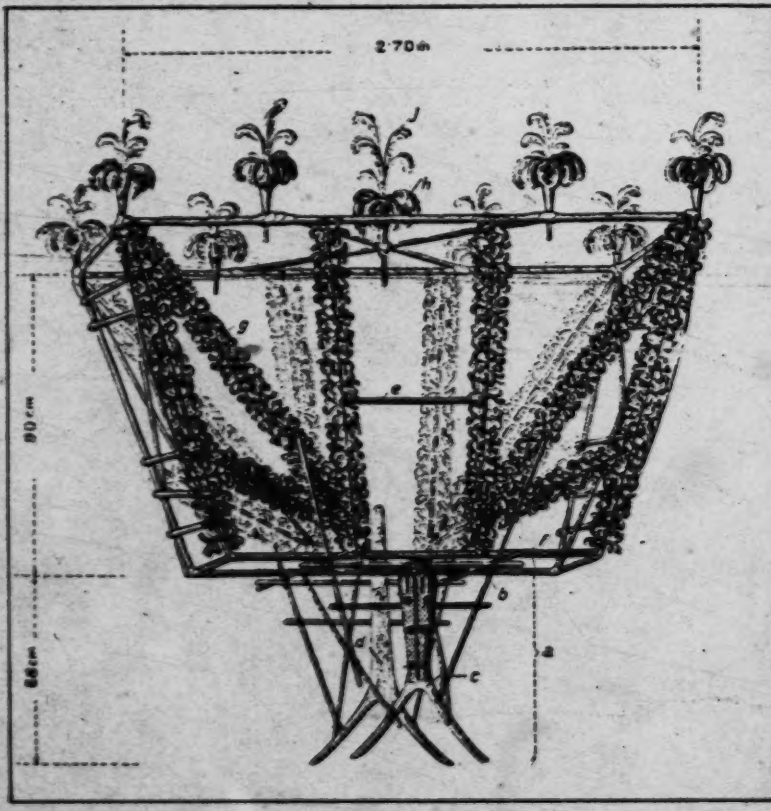

FIG. 58—Abu-d-Dhûr or al-Markab litter.

especially against the prince's nearest kinsmen. For, if a revol
breaks out in the reigning kin against the prince, his opponent
attempt first of all to snatch the Abu-d-Dhûr away fro
him, as he who has this emblem of the whole tribe in hi
possession must be recognized as their prince. Should th
enemy at war with the Rwala succeed in capturing the Abu
d-Dhûr, the respect for it would be entirely lost, and the Rwal
would not use it again. To carry this litter when the trib
migrates, an especially strong and docile camel, usually on

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of white color, is selected. The animal then, as a rule, walks between the laden camels and the herds, thus forming the center of all the migrating families.

When attacked by an enemy in force on the march, the

FIG. 59—Abu-d-Dhûr or al-Markab litter.

best fighters at once surround the Abu-d-Dhûr to protect it. If it seems that the enemy will push back the fighters resisting his attack and that he will break through to the pack camels, the commander of the chosen troop of fighters (called *ṣanam*) who defend the Markab will take the camel carrying this symbol by the rein and lead her at the head of his troop against the enemy. The *ṣanam* are accompanied by girls seated on she-camels, who encourage the men to persevere, and behind them follow women who threaten to beat to death any one who deserts the Abu-d-Dhûr and flees. So far no enemy has succeeded in defeating the Rwala sufficiently to take the Abu-d-Dhûr away from them. The prince, it must be said, is very

484 221 539 726 enemy is sighted, the main troop advances to meet them. If the enemy is stronger, they are usually scattered, thus leaving the women and the laden camels without protection. The enemy then lead away the camels and search for what is most valuable, thus uncovering what the fair women have concealed. This was prevented by an-Nûri, who remained at the side of the deserted women. 7. *Lejṯ ṣarmân*, an angry, irritated lion, is another poetical expression. Like a bloodthirsty wolf, *ḏib aṣ-ṣawâri*, did an-Nûri crush the attacking enemy, who were unable to resist him. 8. *Hafat* is said of a mare either utterly exhausted or with a dislocated foot which hinders her moving. 9. The fight took place between al-Ḫšejbi and Fejḥân, therefore the wolves there were howling with joy at the feast prepared for them. A hyena is called *'arǧa'*, lame, because it cannot run fast or for very long. 10. *Afṭar bkownênen* means that he breakfasted on two fights, because the Rwala with an-Nûri at their head first repulsed at Fejḥân the raid made on them by Ṯâmer, the son of Sa'dûn, then attacked Eben Meǧlâd, a protégé of Sa'dûn, near al-'Êweǧ northwest of Line, and finally defeated Sa'dûn himself in the encounters at al-Ḫšejbi and al-Mḥaṭa. 11. *Al-ḥejl emtellât* are mares, which, being too exhausted to run any farther, are left behind. *Al-ḥalîb elja ṯǧaḏḏat ḥṯûha*, long-tailed mares whose pace grew slow, are mares with long tail hair and with their legs hurt in the fight; they are too slow to avoid the blows. 12. *Jaḥḏi* or *ja'ṭi*: he distributes gifts. Nawwâf does not keep the booty himself but distributes it among those whom he likes. 13. *Ṣḥûn* are large trays on which meat is set before the guests. Both Prince an-Nûri and his son Nawwâf entertain guests continually; meat is always being cooked, and therefore their trays are full of fat drops resembling drops of dew. 14. The chiefs an-Nûri and Nawwâf are descended from a house which has given to the Rwala from ancient times chiefs and conquerors of riders. 15. *Mîḥân* signifies success, favorable result. *Mulûk*, for *malâjika*, angels. *Bǧâh*, or *b'awne*: with the help, under the protection of. 17. *Ḳoḥûm* is a horse afraid of nothing. 18. *Wa' ṣejjûr* is a poetical term for *lâ budd*, absolutely certain, necessary. 19. *Nâbi ḳarâha* is a fat camel whose hump resembles a bulging knoll, a cone. 20. The poet longs for a present so that he can return to his Šlejb soon. *Tafziz rabda* is the fastest gait of an ostrich, during which it flaps its wings. The bird runs in this manner

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